

# RŪPĀRŪPAVIBHĀGA<sup>1</sup>

By Buddhadatta<sup>2</sup>

## THE CLASSIFICATION OF FORMS AND FORMLESS THINGS<sup>3</sup>

*Homage to the Blessed One, the Arahant, the Fully Enlightened One.*

Having paid respect to the Buddha, the seer of forms and formless things, the sage who has gone beyond them, I shall expound the classification of forms and formless things.

### FORMS

There are twenty-eight kinds of form, in which the first four are the basic elements of form, and the rest are derived forms: (1) earth-element, (2) water-element, (3) fire-element, (4) wind-element, (5) eye-element, (6) ear-element, (7) nose-element, (8) tongue-element, (9) body-element, (10) visible form-element, (11) sound-element, (12) smell-element, (13) taste-element, touch-element, (14) female-faculty, (15) male-faculty, (16) faculty of life, (17) heart-base, (18) space-element, (19) bodily communication, (20) verbal communication, (21)

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<sup>1</sup> The text from which the present translation is made is contained in the Pali Text Society's publication: *Buddhadatta's Manuals*, Part I, ed. A.P. Buddhadatta, London 1915, pp. 149–59. It is one of the nine so-called "Little-finger Manuals" (*Let-than*). For this type of literature, see K.R. Norman, *Pāli Literature*, Wiesbaden 1983, p. 153.

<sup>2</sup> Buddhadatta lived in the tenth century, Buddhist Era, and was a contemporary of Buddhaghosa, who held him in high esteem. The *Rūpārūpavibhāga* is a concise summary of the Theravāda Abhidhamma as it existed at that time.

<sup>3</sup> This translation first appeared in *Visakha Puja*, BE 2507, Bangkok 1964, pp. 43–49. The Publications Committee of the Pali Text Society are grateful to the Buddhist Association of Thailand for giving permission to reprint it here, in a slightly amended form.

lightness of form, (22) softness of form, (23) fitness of form, (24) growth of form, (25) continuity of form, (26) ageing of form, (27) impermanence of form, and (28) material food.

The five kinds of form beginning with the eye-element are internal; the rest are external. Colour, smell, taste, nutriment, and the four great elements are the eight kinds of form inseparable from each other; the rest are separable. The five kinds of form beginning with the eye-element, and the heart-base are bases; the others are not bases. The three faculties and the five beginning with the eye are the eight controlling faculties; the others are not controlling faculties. Setting aside the water-element, the twelve at the beginning are gross; the rest are subtle. Gross form is near, and subtle form is distant. Form produced by kamma is grasped; the rest is not grasped. The sphere of visible form is the only visible form; the others are invisible. Gross form is impinging; the others are not impinging.

The eight faculties and the heart-base are produced by kamma. Bodily communication and verbal communication are produced by mind. Sound is produced by season and mind. Lightness, softness, and fitness are produced by season, mind, and food. Birth, decay, and death do not originate from anything. Growth and continuity are said to arise from all four causes. The remaining nine forms are produced by season, mind, food, and kamma.

The first seventeen and food are the eighteen kinds of material form. The five kinds beginning with bodily communication are variations of form. The space-element is that which separates forms. Birth, ageing, and death are the three characteristics of form.

In the world of sense pleasures all these forms are obtained complete for moisture-born beings, and for spontaneously-born beings. But for male and female egg-born and womb-born beings at the time of rebirth three tenfold groups appear; the body, sex, and heart-base groups; while for the neuter beings and beings in the first age of the world there is no tenfold sex-group. But for these beings the tenfold groups of the eye, ear, nose, and tongue appear in the course of time.

Here the tenfold body-group should be understood as the inseparable forms, the body-faculty, and the faculty of life. The remaining tenfold groups are combined in a similar way.

In the world of pure form the nose, tongue, body, smells, tastes, and touch-objects, and the male and female faculties are not obtained; and for beings without perception the eyes, ears, heart-base, and sounds are not obtained. In the formless world there is no form.

### FORMLESS THINGS

There are three kinds of formless things: states of mind, mental properties, and Nibbāna.

#### *States of Mind*

In brief the states of mind are of ten kinds: (1) rebirth, (2) passive state, (3) adverting, (4) seeing, etc., (5) receiving, (6) investigating, (7) determining, (8) impulsion, (9) retention, and (10) death. But in detail there are eighty-nine kinds.

*The twenty-one good states of mind.* There are eight good states of mind in the sphere of sense pleasures: (1) one spontaneous state accompanied by happiness and associated with knowledge, (2) one prompted state accompanied by happiness and associated with knowledge, (3) one spontaneous state accompanied by happiness and dissociated from knowledge, (4) one prompted state accompanied by happiness and dissociated from knowledge, (5) one spontaneous state accompanied by neutral feeling and associated with knowledge, (6) one prompted state accompanied by neutral feeling and associated with knowledge, (7) one spontaneous state accompanied by neutral feeling and dissociated from knowledge, and (8) one prompted state accompanied by neutral feeling and dissociated from knowledge.

They arise dependent on the heart, or independent of it, immediately after the adverting mind-consciousness-element. They take

as object visible form, sound, smell, taste, touch, or thought, and are produced by giving, morality, or meditation, etc.

There are five good states of mind in the sphere of pure form: (1) the first stage of contemplation with initial thought, sustained thought, joy, ease, and one-pointedness, (2) the second stage of contemplation with sustained thought, joy, ease, and one-pointedness, (3) the third stage of contemplation with joy, ease, and one-pointedness, (4) the fourth stage of contemplation with ease and one-pointedness, and (5) the fifth stage of contemplation with neutral feeling and one-pointedness.

They arise always dependent on the heart, immediately after a suitable good state of mind associated with knowledge. They are produced by meditation, taking earth, etc., as meditation objects. The fifth stage of contemplation also occurs with the six special knowledges.

There are four good states of mind in the formless sphere: (1) the attainment of the sphere of unlimited space, (2) the attainment of the sphere of unlimited consciousness, (3) the attainment of the sphere of nothingness, and (4) the attainment of the sphere of neither perception nor non-perception.

They arise dependent on the heart, or independent of it, immediately after a good state of mind accompanied by neutral feeling and associated with knowledge. They are produced by meditation, and take as object respectively: (1) the space obtained by removing a meditation object, (2) consciousness of the first formless sphere, (3) the non-existence of anything, and (4) the sphere of nothingness.

There are four good transcendental states of mind: (1) the path of stream-attainment with views and doubt uprooted, (2) the path of once-return with sensual desire and ill will reduced, (3) the path of non-return with sensual desire and ill will uprooted, and (4) the path of Arahantship with the five higher fetters — desire for the sphere of pure form, desire for the formless sphere, conceit, restlessness, and ignorance — uprooted.

In these four good transcendental states of mind the first arises dependent on the heart, and the other three arise dependent on the heart or independent of it. They follow immediately after a suitable good state of mind associated with knowledge. They are produced by meditation, all four taking Nibbāna as object; and they are named ‘the emptiness deliverance’, ‘the signless deliverance’, or ‘the desireless deliverance’.

*The twelve bad states of mind.* There are eight states of mind accompanied by greed: (1) the spontaneous state accompanied by happiness and associated with view, (2) the similar prompted state, (3) the spontaneous state accompanied by happiness and dissociated from view, (4) the similar prompted state, (5) the spontaneous state accompanied by neutral feeling and associated with view, (6) the similar prompted state, (7) the spontaneous state accompanied by neutral feeling and dissociated from view, and (8) the similar prompted state.

There are two states of mind associated with aversion: (9) the spontaneous state accompanied by unhappiness and associated with aversion, and (10) the similar prompted state.

There are two deluded states of mind: (11) the state accompanied by neutral feeling and associated with doubt, and (12) the state accompanied by neutral feeling and associated with restlessness.

In these twelve bad states of mind the two states associated with aversion arise always dependent on the heart, and the others arise dependent on the heart or independent of it. They take one or other of the six objects (beginning with visible form), and they follow immediately after the advertiring mind-consciousness-element.

*The thirty-six resultant states of mind.* There are sixteen good resultant states of mind in the sphere of sense pleasures.

Eight of these do not contain root-causes: (1) Good resultant eye-consciousness accompanied by neutral feeling is dependent on the eye and takes a pleasing visible form as object. It arises by means of light immediately after the advertiring mind-element. (2) Good resultant ear-consciousness accompanied by neutral feeling is dependent on the ear and takes a pleasing sound as object. It arises by means of space

immediately after the advertiring mind-element. (3) Good resultant nose-consciousness accompanied by neutral feeling is dependent on the nose and takes a pleasing smell as object. It arises by means of the wind-element immediately after the advertiring mind-element. (4) Good resultant tongue-consciousness accompanied by neutral feeling is dependent on the tongue and takes a pleasing taste as object. It arises by means of the water-element immediately after the advertiring mind-element. (5) Good resultant body-consciousness accompanied by ease is dependent on the body and takes a pleasing touch as object. It arises by means of the earth-element immediately after the advertiring mind-element. (6) The receiving state of mind, which is the good resultant mind-element not containing root-causes, and which is accompanied by neutral feeling, arises dependent on the heart. It follows immediately after one of the above five good resultant types of consciousness and takes the same object. (7) The investigating state of mind, which is the good resultant mind-consciousness-element not containing root-causes, and which is accompanied by happiness, arises dependent on the heart and takes one or other of the six pleasant objects. It is named ‘investigating’ when it follows immediately after the good resultant receiving mind-element; or it is named ‘retention’ when it follows immediately after impulsion. (8) The investigating state of mind, which is the good resultant mind-consciousness-element not containing root-causes, and which is accompanied by neutral feeling, arises dependent on the heart and takes one or other of the six pleasant objects. It is named ‘investigating’ when it follows immediately after the good resultant receiving mind-element not containing root-causes; it is named ‘retention’ when it follows immediately after impulsion; it is named ‘passive state’ when it follows immediately after retention; it is named ‘death’ at the decay of the passive state; it is named ‘rebirth’ when it follows immediately after the moment of death; or it is named ‘passive state’ when it follows immediately after rebirth.

There are eight resultant states of mind containing root-causes in the sphere of sense pleasures: (1) the spontaneous state accompanied

by happiness and associated with knowledge, (2) the similar prompted state, (3) ... (8). They arise always dependent on the heart and take one or other of the six pleasant objects. They are named ‘retention’ when they follow immediately after impulsion; they are named ‘passive state’ when they follow immediately after retention; they are named ‘death’ at the decay of the passive state; they are named ‘rebirth’ when they follow immediately after the moment of death; or they are named ‘passive state’ when they follow immediately after rebirth.

There are five resultant states of mind in the sphere of pure form: (1) the first stage of contemplation with initial thought, sustained thought, joy, ease, and one-pointedness, (2) ... (5). They arise always dependent on the heart and take earth, etc., as meditation objects. They are named ‘passive state’ when they follow immediately after impulsion; they are named ‘death’ at the decay of the passive state; they are named ‘rebirth’ when they follow immediately after the moment of death; or they are named ‘passive state’ when they follow immediately after rebirth.

There are four resultant states of mind in the formless sphere: (1) the sphere of unlimited space, (2) ... (4). They arise independent of the heart, and take as object respectively: (1) the space obtained by removing a meditation object, (2) ... (4). They are named ‘passive state’ when they follow immediately after impulsion; they are named ‘death’ at the decay of the passive state; they are named ‘rebirth’ when they follow immediately after the moment of death; or they are named ‘passive state’ when they follow immediately after rebirth.

There are four states of mind which are transcendental fruits: (1) the fruit of stream-attainment, (2) ... (4). Of these the fruit of stream-attainment arising immediately after the path is always dependent on the heart. The other three are dependent on the heart or independent of it. All four take Nibbāna as object; and when they first appear immediately after the path they are named ‘the emptiness deliverance’, ‘the signless deliverance’, or ‘the desireless deliverance’.

There are seven bad resultant states of mind: (1) Bad resultant eye-consciousness accompanied by neutral feeling is dependent on the eye and takes an unpleasant visible form as object. It arises by means of light immediately after the advertiring mind-element. (2) ... (4). (5) Bad resultant body-consciousness accompanied by pain is dependent on the body and takes an unpleasant touch as object. It arises by means of the earth-element immediately after the advertiring mind-element. (6) The receiving state of mind, which is the bad resultant mind-element not containing root-causes, and which is accompanied by neutral feeling, arises dependent on the heart. It follows immediately after one of the above five bad resultant types of consciousness and takes the same object. (7) The investigating state of mind, which is the bad resultant mind-consciousness-element not containing root-causes, and which is accompanied by neutral feeling, arises dependent on the heart and takes one or other of the six unpleasant objects. It is named 'investigating' when it follows immediately after the bad resultant receiving mind-element not containing root-causes; it is named 'retention' when it follows immediately after impulsion; it is named 'passive state' when it follows immediately after retention; it is named 'death' at the decay of the passive state; it is named 'rebirth' when it follows immediately after the moment of death; or it is named 'passive state' when it follows immediately after rebirth.

*The twenty inoperative states of mind.* There are eleven inoperative states of mind in the sphere of sense pleasures. Three of these do not contain root-causes: (1) The mind-element accompanied by neutral feeling which advertises to the doors of the five senses is dependent on the heart, and arises immediately after the passive state. It takes one or other of the five objects, and precedes the five types of sense-consciousness. (2) The mind-consciousness-element accompanied by happiness which produces the smile of the Arahant is always dependent on the heart. It takes one or other of the six objects at the mind-door, and follows immediately after the advertiring mind-consciousness-element. (3) The advertiring mind-consciousness-element accompanied by neutral

feeling arises dependent on the heart or independent of it. It is named 'adverting' when it follows immediately after the passive state; or it is named 'determining' when it follows immediately after investigation. It takes one or other of the six objects, and it precedes the good, bad, and inoperative impulsive states of mind in the sphere of sense pleasures.

There are eight inoperative states of mind accompanied by root-causes in the sphere of sense pleasures: (1) the spontaneous state accompanied by happiness and associated with knowledge, (2) ... (8). They are dependent on the heart or independent of it, they take one or other of the six objects, and they arise immediately after the advertiring mind-consciousness-element.

There are five inoperative states of mind in the sphere of pure form: (1) the first stage of contemplation with initial thought, sustained thought, joy, ease, and one-pointedness, (2) ... (5). They arise always dependent on the heart, immediately after a suitable inoperative state of mind associated with knowledge, and they take earth, etc., as meditation objects. The fifth stage of contemplation also occurs with the six special knowledges.

There are four inoperative states of mind in the formless sphere: (1) the attainment of the sphere of unlimited space, (2) ... (4). They arise dependent on the heart or independent of it, immediately after an inoperative state of mind accompanied by neutral feeling and associated with knowledge. They take as object respectively: (1) the space obtained by removing a meditation object, (2) ... (4).

#### *Mental Properties*

There are fifty-two mental properties.

*The mental properties common to all states of mind.* There are seven of these as follows: (1) contact, (2) feeling, (3) perception, (4) volition, (5) one-pointedness, (6) faculty of life, and (7) attention.

*The good mental properties.* The following twenty mental properties do not arise in thirty of the states of mind — the bad states,

and the states not containing root-causes: (1) faculty of faith, (2) faculty of mindfulness, (3) faculty of wisdom, (4) power of moral shame, (5) power of fearing to do evil, (6) non-greed, (7) non-hate, (8) calmness of the body, (9) calmness of the state of mind, (10) lightness of the body, (11) lightness of the state of mind, (12) softness of the body, (13) softness of the state of mind, (14) fitness of the body, (15) fitness of the state of mind, (16) capability of the body, (17) capability of the state of mind, (18) uprightness of the body, (19) uprightness of the state of mind, and (20) neutrality. But wisdom is not obtained in the twelve states dissociated from knowledge, so it does not arise in forty-two of the states of mind.

(21) Compassion and (22) gladness arise at times and separately in twenty states of mind: in the states of mind in the sphere of pure form, with the exception of the fifth stage of contemplation; in the good states of mind accompanied by happiness in the sphere of sense pleasures; and in the inoperative states of mind containing root causes and accompanied by happiness. (23) Right speech, (24) right conduct, and (25) right livelihood arise in the transcendental states of mind. Among the worldly states of mind they also arise at times and variously in the good states in the sphere of sense pleasures.

There are six miscellaneous mental properties: (1) initial thought, (2) sustained thought, (3) joy, (4) the faculty of energy, (5) will, and (6) determination. Among these, initial thought and sustained thought do not arise in thirty-one states of mind: the types of sense-consciousness in two fivefold groups, the three highest states of mind in the sphere of pure form, and all the states of mind in the formless sphere. Joy does not arise in fifty-four states of mind: the states accompanied by unhappiness and those accompanied by neutral feeling, body-consciousness, the fourth stage of contemplation, and the state of mind adverting to the mind-door. Energy does not arise in sixteen states of mind: the resultant states not containing root-causes, and the advertинг mind-element. Will does not arise in twenty states of mind: the eighteen states of mind not containing root-causes (comprising the types

of sense-consciousness in two fivefold groups, the three mind-elements, the investigating states, the smiling state, and the determining state), and also the two deluded states of mind. Determination does not arise in eleven states of mind: the types of sense-consciousness in two fivefold groups, and the state of mind with doubt.

*The bad mental properties.* The following four mental properties are common to all bad states of mind: (1) delusion, (2) shamelessness, (3) not fearing to do evil, and (4) restlessness. (5) Greed arises in the eight states of mind accompanied by greed. (6) View arises in the four states of mind associated with view. (7) Conceit sometimes arises in the four states of mind dissociated from view. (8) Sloth and (9) torpor arise in the five prompted states of mind. (10) Hatred arises in the two states of mind with aversion. (11) Envy, (12) stinginess, and (13) worry arise at times and separately in the two states of mind accompanied by unhappiness. (14) Doubt arises in the state of mind accompanied by doubt. These fourteen mental properties are invariably bad.

*The combinations of mental properties.* There are seven mental properties in the two fivefold groups of sense-consciousness; ten in the three mind-elements, and in the two types of rebirth not containing root-causes; eleven in the investigating state accompanied by happiness, and in the determining state; and twelve in the smiling state of mind.

Among the bad states of mind there are fifteen mental properties in the two deluded states; eighteen in the fifth, seventh, and ninth states; nineteen in the first and third; twenty in the sixth, eighth, and tenth; and twenty-one in the second and fourth.

There are thirty mental properties in the fifth stage of contemplation in the sphere of pure form, and in the states of the formless sphere; thirty-one in the resultant and inoperative states of mind accompanied by neutral feeling and dissociated from knowledge, and in the fourth stage of contemplation; thirty-two in the resultant and inoperative states accompanied by neutral feeling and associated with knowledge, in the good state accompanied by neutral feeling and

dissociated from knowledge, in the resultant state accompanied by happiness and dissociated from knowledge, and in the third stage of contemplation; thirty-three in the good and inoperative states accompanied by happiness and dissociated from knowledge, in the good state accompanied by neutral feeling and associated with knowledge, in the resultant state accompanied by happiness and associated with knowledge, and in the second stage of contemplation; and thirty-four in the good and inoperative states accompanied by happiness and associated with knowledge, and in the first stage of contemplation.

The abstinences and the boundless states also arise together. In the transcendental states of mind there are thirty-four mental properties.

### *Nibbāna*

Everlasting, deathless, secure, constant, peaceful, and unformed — having surpassed words the Tathāgata proclaimed Nibbāna.

By this merit may Buddhadatta, released from the fear of dwelling in samsāra, quickly acquire the exalted, blissful dispelling of passion that is free from all intoxication.

Bangkok

R.H.B. Exell

## DOCUMENTS USEFUL FOR THE IDENTIFICATION OF PĀLI MANUSCRIPTS OF CAMBODIA, LAOS AND THAILAND

Having been confronted for about ten years by the problems of identification and cataloguing of more than a thousand manuscripts in Pāli in the major European collections, roughly a hundred of which have no apparent title or colophon, I was led to establish, for the lack of anything better, alphabetic cards, listing the beginnings and ends of the texts, the stanzas, when I recognised them, and the visually most obvious passages, for example, the litanies, repetitions, formulae, etc., in the hope of identifying them, or at least putting them in accordance with one another or finding possible concordances with the edited texts.

I thus, during the course of my transcriptions, put together a large collection of documents which could serve to identify the thousands of other Pāli manuscripts still awaiting classification in our libraries and archives of Europe.

In the absence of such elementary tools as alphabetical lists of the Pāli texts written or used in Cambodia, Laos or Thailand, or histories of this Pāli literature, I was led to collect together all the documentation scattered in the various works and articles of our teachers (Finot, Coedès, Saddhatissa) which have never been indexed but are nevertheless rich in notes and information on those texts, which have until now remained unedited or unknown, in order to be able to make use of a single work of reference, when I had several hundred pages to search through.

"Documents I" below constitutes a first attempt at an alphabetical classification of the principal titles or colophons of the texts in the Pāli of Indochina indicated by our philologists from 1917 to 1989.

The editions of the "Institut bouddhique de Phnom Penh", so precious since they establish texts lost in their original manuscript form, occasionally contain, in the best instances, very long lists of contents that have to be studied from beginning to end to find the desired text.